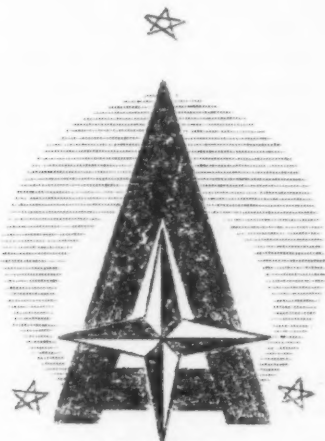


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EDITOR:
EGERTON SYKES



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THE ORIGIN OF THE TIAHAUANACO CALENDAR

The assertion by Mr. Kazantsev to the effect that the Calendar of Tiahuanaco was possibly of Venusian origin, as reported by Dr. Zhirov in the issue of ATLANTIS for August, 1961, has so incensed Commander E.H. Nutter, one of our oldest members, that he has actually written a poem published elsewhere in this issue, setting out his objections to the idea.

We British have frequently burst into verse on occasions which have seemed appropriate to us. Most readers know the famous rhymed despatch sent by George Canning, Prime Minister of Britain, to the British Ambassador to the Hague, George Bagot on the 31st January, 1826:

"In matters of commerce the fault of the Dutch
Is offering too little and asking too much
The French are with equal advantage content
So clap on Dutch bottoms just twenty per cent".

Or a famous war time despatch to Montgomery, then our commanding General in Italy, who had asked for some clothing to be sent out urgently:

"We've despatched pour la guerre
A macintosh pair
Of trousers and jacket, express
They are coming by air
And are sent to you care
Of the Bishop of Southwark, no less
So wherever you go
From Pescara to Po
Through mud and morasses and ditches
You undoubtedly ought
To be braced by the thought
That the Church has laid hands on your breeches."

In view of these historical precedents we feel that Commander Nutter's magnum opus is well worthy of publication.

EARLY CULTURE COMPLEXES OF THE WESTERN MEDITERRANEAN

It is somewhat difficult nowadays to realise that the whole of the Iberian Peninsula was once part of the same culture complex as that of North Western Africa, having the same rulers, languages, customs and habits.

The break up of this culture was occasioned by climatic rather than political changes, in that the desiccation of North Africa, owing to the cessation of the abundant rainfall which had made it a lush semi tropical land compelled its inhabitants to migrate to anywhere on their borders where there was a prospect of continued existence.

While the final stages of this culture was tied up with that of Carthage its origin was to be sought far further back. This is shown by the fact that many of the legends of the North African Desert obviously relate to an earlier period than that of Carthage.

In the opinion of the writer the beginning of this culture coincided with the final stages of the Atlantean culture, whether it formed part of it or was merely linked to it by trade cannot be said at this stage.

However it seems reasonably certain that the whole of this complex depended on one source of supply for its copper, silver and gold. That source was the area of South Western Spain adjoining the Rio Tinto river and the famous copper mines. These metals were worked in neolithic times, well before the estimated loss of Atlantis in BC 10,000. It has been stated that the standard of workmanship was higher for gold than for silver, and of silver than for copper. This may have been due to the simple fact that gold is the easiest non ferrous metal in which to work and copper the hardest.

The "Koran" referring to this says in Sura 34:

"And we made a fountain of molten brass to flow for him (Al Beidawi says this occurred three times a month)..... They made for him (Solomon) whatever he pleased, palaces, statues, large dishes like fish ponds, cauldrons standing on trivits" On the statues Al Beidawi and Jallalo'ddin both say: "These spirits made him two

lions, which were placed at the foot of his throne, and two eagles, which were set above it; and that when he mounted it, the lions stretched out their paws; and when he sat down, the eagles shaded him with their wings".

Two of the lost cities of the Libyan desert (bearing in mind that the geographical situation of Libya is now several hundred miles to the East of its classical site) are the City of Brass and Many Columned Iram.

The City of Brass is now known to us solely through the Arabian Nights, where it forms the subject of one of the stories. It seems that rumours of its existence having penetrated as far as the coast, it was decided to send an expedition to find it. Midway on their journey they came across an equestrian statue which, when the sand was cleared away from its base, swung round pointing out the way to the city. This recalls the numerous stories about the equestrian statues which the Carthaginians put up in the Azores and other sites in the Atlantic area. However on reaching the city they noted that its walls were of black marble, while the entrance was guarded by two towers coated with brass (presumably to act as lighthouses to guide travellers). The gates were booby trapped with more equestrian figures which decapitated several of the intruders until the walls were sealed and a means found of locking the mechanisms.

The occupants of the city had obviously perished from lack of water, the dehydrated bodies of the Queen and her attendants being found where they had died. Here this raises an interesting point. Even the anti feminist attitude of the protagonists of Islam has not been able to obscure the fact that these cities were ruled by women and not by men, showing that the matriarchy was still in operation.

The other city was that of Many Columned Iram, referred to in Suras 34 & 89 of the "Koran" and also in Genesis 36 v.43, and I Chronicles 1 v.54. Both Beidawi in his "Commentary on the Koran" and Masudi in his "Meadow of Gold". It is also referred to in nights 276/277 of Burton's "Arabian Nights".

This city with palaces built of alternating rows

of brass and silver bricks, with walls set with precious stones, and with wonderful fruit orchards, was said to be nine square miles in area, with walls 75 feet high and 30 feet broad, with four gateways and 3,000 houses, belongs to a period far earlier than that of Islamic literature. However the references to the use of precious metals and stones in the construction of the city may be linked with the fact that as with the Island of the Four Fences and the gateways of Split (Atlantis Vol 13, No 6) the four gates of Iram may have been named Gold, Silver, Bronze and Crystal respectively.

The destruction of the City of Iram by fire and lightening fits it into the period of volcanic disasters after the Atlantean submersion, while its site is more likely to have been in North Africa than in Arabia. This constitutes a reversal of the opinion which I held in 1951.

A distant memory of this time was held by the Ife people of Nigeria who were stated by Leo Frobenius in his "Kulturgeschichte Afrikas", to have migrated from somewhere in the North, at least 1300 years ago, bringing with them memories of brass covered temples and of horses, as they built a brass covered temple which was in existence until the closing years of the last century, plus stables for 1400 horses, although there were no horses in West Africa until the Europeans brought them.

The other references to this legendary culture in recent years are from the works of de Prorok, who explored the northern desert effectively in the years between 1915 and 1930; Pierre Benoit whose "Atlantida" turned the minds of Europeans to the early history of North Africa, and finally, Jean Gattefosse, whose "Portes de Bronze", gave the key to many of the secrets of the desert. The Queen Tin Hinan of Prorok, the Queen Antinea of Benoit are merely reversals of the same name, while Cerne the legendary port, with its golden gates may well have been the other name of Iram. Here it should be observed that as portions of the desert were once navigable lagoons, it would have been easy for a port to have been several hundred miles inland.

One of the culture heroes of the period appears to

have been Hercules, possibly an early Carthagenian or pre Carthagenian ruler, whose deeds were taken over wholesale by the Greeks. So many of his campaigns clearly belong to the further side of the Pillars of Hercules, that it is now becoming doubtful whether he had any connection at all with Tiryns, his reputed native city.

However it was from this historical background that the Carthagenian sailors set forth to conquer the waters of the Atlantic, with some considerable measure of success. The fabulous port of Tartessos seems to have been on the Rio Tinto, but nearer the mouth than Niebla, in that the strong acidity of the waters of the Rio Tinto would make it unsuitable for ships except those actually loading copper near the mines. Although the Rio Tinto is a small river, the natural harbour at its mouth is larger than those of either the Guadalquivir or the Guidana which also lie between Gibraltar and Cape St. Vincent.

The writers who told the world of what the merchant adventurers of Carthage and their predecessors had discovered were themselves not sailors but geographers and historians who had picked up their information at second hand. In consequence of this there is some difficulty in relating their statements to the general pattern of history as we now begin to know it.

Theophrastus of Lesbos, in his "Wonders", frequently attributed to Aristotle, mentions several interesting stories of the Phoenicians and Carthagenians.

In "De Mirab Ascult" para. 136 he says:

"The Phoenicians who dwelt at Gadeira, having sailed for four days with an East wind, discovered some banks, dry at low water and covered with quantities of sea weed, where they found vast quantities of tunney fish of such superior quality that when salted they were carried to Carthage and retained by the Carthagenians for their own exclusive use".

In para. 84 of the same work he says:

"At a distance of several days there was discovered an Ocean island of considerable extent which was uninhabited but abounding in timber of all kinds, possessing

navigable rivers and fertile in all kinds of fruits. This had been repeatedly visited by the Carthagenians and partially colonised. It was subsequently abandoned by order of the government and all intercourse with it prohibited, for fear that it should attract too great a number of colonists to the detriment of the homeland".

This second account corresponds closely with that of Diodorus (Book V 19-20):-

"But now that we have discussed what related to the islands which lie within the Pillars of Hercules, we shall give an account of those which are in the ocean. For there lies out in the deep off Libya an island of considerable size, and situated as it is in the ocean it is distant from Libya a voyage of a number of days to the west. Its land is fruitful much of it being mountainous and not a little being a level plain of surpassing beauty. Through it flow navigable rivers which are used for irrigation, and the island contains many parks planted with trees of every variety and gardens in great multitudes which are traversed by streams of sweet water; on it also are private villas of costly construction, and throughout the gardens banqueting houses have been constructed in a setting of flowers, and in them the inhabitants pass their time during the summer season, since the land supplies in abundance everything which contributes to enjoyment and luxury. The mountainous part of the island is covered with dense thickets of great extent and with fruit trees of every variety, and inviting men to life among the mountains, it has cosy glens and springs in great number. In a word this island is well supplied with springs of sweet water which not only make the use of it enjoyable for those who pass their life there but also contribute to the health and vigour of their bodies. There is also excellent hunting of every manner of beast and wild animal, and the inhabitants, being well supplied with game at their feast, lack of nothing which pertains to luxury and extravagance; for in fact the sea which washes the shore of the island contains a multitude of fish, since the character of the ocean is such that it abounds throughout its extent with fish of every variety. And, speaking generally, the climate of this island is

so altogether mild that it produces in abundance the fruits of the trees and other seasonal fruits for the larger part of the year, so that it would appear that the island, because of its exceptional felicity, were a dwelling place of a race of gods and not of men".

"In ancient times the island remained undiscovered because of its distance from the entire inhabited world but it was discovered at a later date for the following reason. The Phoenicians, who from ancient times on, made many voyages continually for purposes of trade, planted many colonies throughout Libya and not a few in the Western part of Europe. And since their voyages turned out according to their expectations, they amassed great wealth and essayed to voyage beyond the Pillars of Hercules into the sea which men call the ocean. And, first of all, upon the Strait itself by the Pillars they founded a city on the shores of Europe, and since the land formed a peninsula they called the city Gädiera; in the city they built many works appropriate to the nature of the region, and among them a costly temple to Melkart and they instituted magnificent sacrifices which were conducted after the manner of the Phoenicians... ..The Phoenicians, then, while exploring the coast outside the Pillars for the reasons we have above stated and while sailing along the shore of Libya, were driven by winds a great distance into the ocean. And after being stormbound for many days they were carried ashore on the island we mentioned above and when they had observed its felicity and nature they caused it to be known to all men. Consequently the Tyrrhenians, at the time when they were masters of the sea, purposed to despatch a colony to it; but the Carthaginians prevented their doing so, partly out of concern lest many inhabitants of Carthage should remove there because of the excellence of the island, and partly in order to have ready in it a place in which to seek refuge against an incalculable turn of fortune, in case some total disaster should overtake Carthage....."

It should be accepted that after the closing to the Eastern sea routes to Cathay-via the Black, Caspian, Aral, Balkash, etc., Seas - the traders of the Eastern

Mediterranean turned their attention towards the Western ocean routes which were still open to navigation. This meant going between the Pillars of Hercules and venturing Northwards to Ultima Thule, Southwards along the African Coast, or Westwards to the various island groups in the Atlantic, eventually reaching the Caribbean and the American mainland.

It is within this framework that we find traces of these peoples who left equestrian statues in the places which they colonised, whose invention of writing was probably dictated more by the need for keeping commercial accounts than for writing letters, who left behind them temples of the various goddesses which they worshipped, it being noted that sailors seem to remain followers of the matriachal principle to a far greater extent than landlubbers.

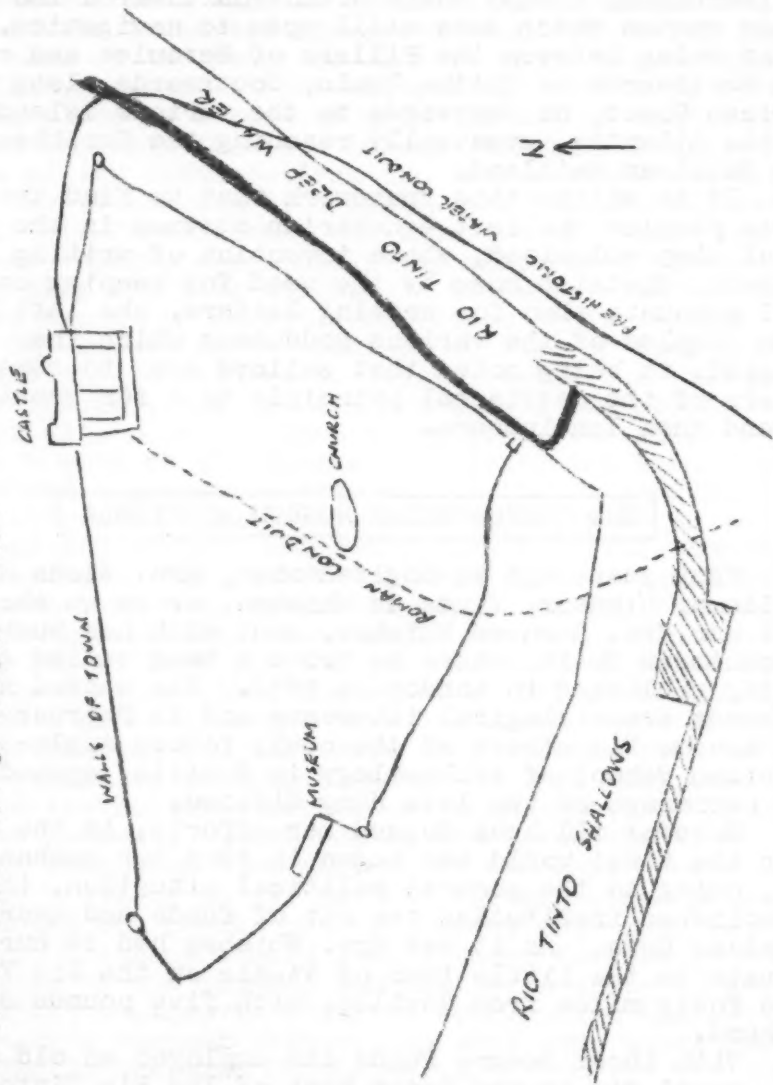
THE CARTHAGENIAN MUSEUM AT NIEBLA

Many years ago an Englishwoman, Mrs. Elena Maria Williams, Windsor, Viuda de Whishaw, or as we should call her Mrs. Bernard Whishaw, went with her husband to southern Spain, where he wrote a book called ARABIC SPAIN, published in London in 1912. She shared her husbands archaeological interests and in February 1914 she became Directress of the newly formed Anglo-Spanish-American School of Archaeology in Seville, opened under the patronage of the late King Alfonso.

However ill luck dogged her efforts, in the same year the first world war began in 1915 her husband died, and, owing to the general political situation, the newly established institution ran out of funds and nearly had to close down. As it was Mrs. Whishaw had to hurriedly migrate to the little town of Niebla on the Rio Tinto, some forty miles from Seville, with five pounds sterling in hand.

With these meagre funds she employed an old man to do a small dig on the North bank of the Rio Tinto, and it was his constant references to the Desembarcadero - or quay - from which had been embarked the loads of

THE PREHISTORIC PORT OF NIEBLA - SPAIN



NOTES

Deep water canal cut into the bed of the Rio Tinto in prehistoric times.

The Desembarcadero, the prehistoric loading quay for the produce of the Rio Tinto mines.

A Roman conduit, built when the prehistoric one became choked up.

There are modern railways and bridges which have been omitted from the map for clarity.

NIEBLA MUSEUM AS CONSTITUTED IN 1936

La Escuela Anglo-Hispano-Americana de Arqueologia y Prehistoria Museo de Niebla, Prov de Huelva, Espana.

Director: Mrs. Elcna M. Whishaw (Mrs. Bernard Whishaw), (died 1937).

Committee: El Conde de Niebla,

Castillo de Niebla.

Lt. Col. E.A. Ewart, O.B.E.,
10 Pembroke Studios, London, W.8.

copper and silver and gold for the use of the Mediterranean culture complex, to be exchanged for amber which had come from the Baltic, for silk which had come overland from China, for beads from Ireland, for spices from Arabia, for drugs from Egypt.

The workings of all these metals in the Niebla area date back to neolithic times, well before the loss of Atlantis in about 10,000 BC. It is of interest to note that the technical skill of the workers is higher for gold than for silver and for silver than for copper. It seems that the whole of the Tartessos culture was linked strongly with North Africa, which would certainly lend support to the theories of the Saharan school.

The Rio Tinto lies a hundred feet below the walled town of Niebla, and on the Eastern flank the drop is precipitous. The river itself runs blood red, from the mineral workings higher up. The great Desembarcadero Pool is a thousand feet long by a hundred wide, and is from ten to fifteen feet deep, the Rio Tinto itself being only a shallow stream down to that point. However when the winter freshets come, the stream becomes a swollen river, and the prehistoric quay under the town walls is frequently three to six feet under water, even breaking over the top of the Roman Aquaduct.

It is of interest to speculate why the builders of the fortress of Ilipia did not choose a more suitable site, the answer seems to be that they had no option as they took over an already existing city, dating back to cro-magnon times, and the difficulties involved were no doubt less than those involved in starting a new settlement.

The city wells, which date back in many cases to prehistoric times, have been cut through the limestone to a depth of up to 100 feet. They are hardly ever more than two feet in diameter, and as there would be no room for ladders, footholes have had to be cut in the rock. These wells start under piles of rubble, including Bronze Age, Carthaginian, Greek, Roman, and Arab pottery. Through all this there have been built well heads of blocks of stone, occasionally terminating in a rim of copper glazed ceramic with Arabic inscriptions.

The fact that these wells were sunk shows that at

that time the mines of the upper Rio Tinto were already being worked and that the river water was therefore undrinkable. To the Romans the Rio Tinto was known as the Vitrium or vitriolic river.

The Castle of Niebla encloses the Queen's Tower, which is on a very early foundation and must have dominated the area down to the Atlantic - to the West - and as far North as the mining areas of the Soerra de Aracena 30 miles to the North. From the exterior it seems to have been built of hormazo or aggregate, inside which have been found prehistoric rock chambers, the exploration of which has not yet been published.

Support is lent to these views by the fact that in the NW tower of the Castle a Roman staircase has been discovered linking four floors with a height of 60 feet, but with no entrance except in the roof. The water supply of the Castle was sufficient to have a large fountain, even in Roman times, but the complicated system of underground cisterns on which this depended still remains a mystery. It is linked up with the supply from the Aqueduct-to the West - and also with that from the piping under the East wall of the river quay. Both these supply systems are now blocked up, and it has been necessary to put in a fresh one to the fountain in the main square of the town. However, in times of rain, water still comes in through the old pipes, so the cisterns must still be working to some extent. Tradition tells of prehistoric lower galleries connecting all the towers somewhere in the outer precincts.

The really important work carried out by the primitive builders of Niebla was the external water conduit from the North, the Bien Venida. This comes from the subterranean lake of the Sierra de Aracena, some seven miles away, which was run in a sealed hormazo conduit thus enabling it to go up and down hill, as with the best sealed pipe circuits of today.

The conduit on the East bank of the River, which still supplies a well opposite the big stairway, is in a deep trough underneath the inshore wall of the Eastern quay. It comes from a sacred well or water temple some miles to the South of the town. This has not yet been

traced, but doubtless with the necessary support from the Spanish authorities it could be found.

It appears that between Niebla and the sea there are several neolithic ports such as Lucena, which has a similar water supply system, and also a convent to the Queen of Light, which may well have been a Temple of the Moon Goddess. There is also Fontanilla, where the ships of Columbus drew their water supplies before sailing to America. Near Palos there is a reported water spring in the sand dunes known as Las Madres del Agua - The Mothers of the Water. Palos was the port from whence came the sailors who manned the ships of Columbus, and there seems but little doubt that Alonso Pinzon was enabled to recruit them thanks to the traditional memories of the lost continent being present in the minds of all sailors. Palos provided many of the best of the sailors of Spain during the years of expansion.

There is a Niebla tradition of the Flood, which says that when the waters rose up above from below and the sea came out of its centre - a striking confirmation of Hoerbiger - the whole world was drowned and only a few survivors escaped, especially at Niebla where the walls and towers were high, while Lucena was the first place left dry when the waters receded.

IS THE TIAHUANACO CALENDAR OF VENUSIAN ORIGIN?

Dr. N.Th. Zhironov's articles are always of great interest, but I cannot think that he is serious about the conclusions he draws in his article under the above heading. In the following reply, for the quality of which I claim indulgence, I have assumed the Kalassassaya Calendar Gate is referred to.

E.H. Nutter.

Was the Calendar Gate Venusian,
When erected a long time ago
by the crew of a Space-Ship from Venus
at Tiahuanaco? Oh NO!

If ONE Calendar only existed,
The assumption, though still far from sound,
is not quite completely preposterous -
But FIVE more at least have been found.

Again, if these Carvings Calendric
had shewn the conditions the same,
I'd not be so strongly against it -
But they do NOT, and Oh, 'tis a shame!

The differences seen in the Carvings
shew a steady calendrical change;
TWO heavenly bodies are measured
and for Venus this is quite strange.

They shew that a Moon satellitic
was approaching the Earth very fast,
Until, when it reached Roche's Limit,
It broke and was o'er the World cast.

I never have heard any mention
of Venus possessing a Moon,
But this MIGHT account for the long time
on Venus from noon to noon

(N.B. Retrogressive Satellite now absorbed! ED).

But the Carvings give no indication
of beings from outside the Earth;
The fauna are all strictly local
or certainly HUMAN by birth.

And surely designers of Space-Ships
would certainly figure and write,
Instead of just simple head-counting?
A signature not e'en in sight.

And would not a Carving Memorial
include just a Space-Ship or two,
As a sign of the method whereby they
arrived on Earth out of the blue?

And so to the primary question
 I've given and answer quite plain:
 The Calendars at Tihuanaco
 were Earth built, on Earth to remain.

P.S. If you cannot take NO for an answer,
 A lot more objections I've got -
 Enough to quite fill up a volume -
 Just write me and I'll "spill the lot"!

WHY WE KNOW SO LITTLE OF THE PHOENICIANS AND CARTHAGENIANS

by P. Stux, Akron 20, Ohio

Archaeological and historical research in recent decades has provided information on ancient peoples that is becoming, more and more, part of the knowledge of every literate person. The library shelves are filling with new popular books on excavations, decyphermments, various civilizations. Yet, the average contemporary we encounter knows very little about the Phoenicians or the Carthagenians. It may be worth speculating, why this particular area of knowledge arouses such small interest.

It cannot be said that the Phoenicians and the Carthagenians were obscure or small nations. In Greek and Roman historical as well as poetical literature they figure importantly. Moreover, they left tombs, ruins, and inscriptions, even literature, if we include the Ugaritic psalms and prayers discovered at Ras Shamra. Their language uses an alphabetic script and is read with ease by the student of semitic languages, as it is nearly identical with its contemporary Hebrew sister language. Nor is it difficult for someone interested in them today to learn about the history of Phoenicia and of Carthage and about the inscriptions and artifacts that have come down to us. The literary and archaeological material from their civilizations has been evaluated

in books that are collecting dust in reference libraries.

It is apparent that interest in reading and study needs some psychological motivation. A prospective student needs to find some identification with his subject. For many Westerners today the American civilizations that have been replaced by the coming of European conquistadores and colonists are full of romance. We occupy the same lands, find ruins, mounds, and artifacts, and meet their living descendants. We are intrigued by Egyptian art, architecture, and manuscripts because of their marvellous state of preservation and because the experts have learned to read the intricate hieroglyphic writing. Sumerian, Babylonian, and Assyrian buildings, monuments, and especially their records of the minutest details of their days, have been literally dug out of the ground in recent times, after having been forgotten for more than 2000 years. Hebrew history is being kept alive among us by the Bible. Greek and Roman art and literature live in our own civilization and language, we being more or less their descendants. Thus it can be shown how these past civilizations present us with a romantic link to our own present.

Quite different appears our relation to the Phoenicians and Carthaginians, once numerous peoples with powerful cities and colonies on the shores of Asia, Africa, and Europe, and as some think, even in the New World. Many of their old settlements in Asia and Africa are now half depopulated areas or culturally and economically depressed regions, and in their European locations now live Frenchmen, Spaniards, Italians, Corsicans, Sardinians, Maltese. There do not seem to be any direct descendants who remember Tyre or Carthage with pride.

However, we know well that the Phoenicians competed with the Greeks in trade and the Carthaginians with the Romans in military power. History relates, they were defeated with great effort. Perhaps that is why they were not viewed with much sympathy in ancient sources. H.G. Wells points out in his History that after the competitive and military struggle between the Romans and the Carthaginians 2300 years ago, the European peoples have inherited a distrust and contempt for

semitic peoples, as may be illustrated by the Roman conquest of the Near East, the crusades against the Arabs, the wars against the Moors, and the attitude of Christians towards the Jews. These memories appear to combine in such a way that the general public does not feel a relation of Phoenician and Carthaginian history to present-day civilization any more than they identify with the Tasmanians or Maoris. Few of us are aware that Carthaginians too, have had their share in the mediterranean origin of Western civilization and culture.

August 1961.

THE SITE OF THE COLUMNS OF HERCULES

Panaigua in his "Geographie Mythique", Paris 1911, says this on the subject :

"Of all the reasons for placing the Columns of Hercules at Gibraltar, one of the most presented and best defended has been the proximity of the city of Gades. Herodotus, Strabo, Pomponius Mela, Diodorus, all say that Gades or Gadiara lies in the proximity of the Columns of Hercules, and by this, the authors mean the Strait of Gibraltar which separates Spain from Morocco. Cadiz, the Gades of antiquity, is effectively some distance to the west of the strait, but that is not the case with the veritable Columns of Hercules".

We have previously made reference to the similarity between the Columns of Hercules and the Siriadic Columns, and one feels that the two at Tangier and Gibraltar were so named after the Carthaginians had christened the narrow sea the Strait of Hercules, or, more probably, the Strait of Melcart. This custom still persists. One knows of streets in great cities which change their name every time a new dictator arrives on the scene, much to the confusion of the post office.

Contenau traces the origins of the Phoenician culture back to the time of the 1st Egyptian Dynasty, and the foundation of Tyre to BC 2750 which fact would explain the jealousy of the Greeks and Romans. It is

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possible that the erection of the Siriadic Columns - in pairs, one of brick and one of stone - took place at some earlier date. On balance the Phoenicians seem to have the best claim to having put them up in various places.

What would be interesting would be to know if anybody has ever traced where the Columns of Hercules actually stood and whether they were, as reported, at the ends of the tunnel which is stated to connect the cliff caves of Gibraltar with the African coast.

Lecture Notice: Mr. L.C. Suggars, former President of the Coventry Astronomical Society will be speaking at Caxton Hall, London, S.W.1, on "MAN AND THE MOON", at 7.30 p.m. on Wednesday the 1st November. His lecture will be illustrated with three sound films, two on the moon and one on the solar system. Admission free to members of the three societies. To others the charge is 2/-.

Details from Mrs. C. Forrester: KNI 9889 or Mrs. K.E. Sykes: Brighton 20532.

BOOKS

Daily Life in Carthage by Gilbert & Coletter Charles-Picard, London 1961, post free 29/6 or \$4.50.

To those interested in the Carthaginian impact on culture and civilisation this is a fine piece of scholarship.

The rise of the Carthaginian State seems to have been due not only to the skill and diligence of her traders but also to the fact that they were backed up to the limit by their government.

The great tragedy which emerges from the story of Carthage is that of the destruction of a great trading empire by people who were too stupid to understand the value of what they were destroying. To anybody who takes the trouble to read up the history of the period both the Greeks and the Romans cut a pretty poor figure which is scarcely offset by the still extant Classical literature. Had the Phoenician documents survived until today we might well have found something approaching the same standard.

It would be an advantage if the reading of this were combined with Contenau's "Civilisation Phoenicienne" and Nielsen's "Ras Shamra Mythologie", both of which contain much additional information. E.S.

A SHORT BIBLIOGRAPHY OF CLASSICAL WRITERS RELEVANT
TO THE STUDY OF CARTHAGE AND PHOENICIAN TRAVELS TO THE WEST

- Aelian : *Varia Historia* (fl 200 AD)
 Appianus : said Carthage founded BC 1234 (fl 120 AD)
 Arrianus : Known to us through Avenius. (BC 315-245)
 Avenius, Rufus Festus. Works. Quoted by most authorities. (300-400 AD)
 Hanno : Periplus, text in ATLANTIS April 1960 (fl BC 500) (PF 2/6 or 40 Cents)
 Himilco : Periplus, only known through Avenius and others (fl BC 500)
 Juba II, King of Mauritania : *History of Africa*, known through Pliny (BC 49 - 19 AD)
 Mago : Stated by Gelo (fl BC 485-478) to have circumnavigated Africa.
 Necho, Pharaoh of Egypt: Ordered circumnavigation of Africa (fl BC 609-593)
 Pindar : Works. Refers to Gadiëra (BC 552-443)
 Sanchuniathon of Beirut : *History of Phoenicia*. (fl BC 1193)
 Scylax of Carianda : Periplus of Western Seas.
 Sertorius Q. Refers to Isles off African Coast (fl. BC 81-72)
 Silanus Decimus Junius (BC 146) Translator of Mago, authority on tidal waters of Gades referred to by Strabo.
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